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NEUE BIBELSTUDIEN. Sprachgeschichtliche Beiträge, zumeist aus den Papyri und Inschriften, zur Erklärung des Neuen Testaments. Von LIC. THEOL. G. ADOLF DEISSMANN, Pfarrer und Lehrer am Kgl. Theologischen Seminar zu Herborn. Mit einer Abbildung im Text. Marburg: N. G. Elwert'sche Verlagsbuchhandlung, 1897. Pp. viii + 109. M. 2.80.

THIS work, as its name implies, is a continuation of the author's valuable contribution to the study of the Greek Bible, *Bibelstudien*, published in 1895. In his earlier work the author, now professor in the university at Heidelberg, maintains the thesis that the language of the Greek Bible is not a unity in itself. It is but a portion, as far as the language is concerned, of the literature of its day. However great interest may center in it on account of its contents and their worth to mankind, it would be wrong for the student of language, and for the interpreter as well, to consider its language as something apart, and not to study it in the light that is thrown upon it by thought as expressed in the language of the time.

What Deissmann in his earlier work did for the Greek Bible he seeks to do for the New Testament in his later. Believing that existing lexicons of the Greek New Testament have proceeded upon the wrong method above stated, he has begun on a broader basis, and has studied its language in the light, not only of the classical authors, but in that of the many inscriptions and papyri which are being continually unearthed. These studies he hopes will lead up to a dictionary of the New Testament which will be based on the true scientific method.

Deissmann starts in each case with Wilke's *Clavis* in the editions of Grimm and Thayer, and with Cremer's *Biblical Theological Dictionary of New Testament Greek*, and compares the use of words and phrases as found in the inscriptions and papyri with their use as determined by the lexicons. He finds much that is enlightening for the study of the New Testament and much that is contrary to the statements of the lexicons. The cause of this latter is that the lexicographers, especially Cremer, have gone to work with the canon that Christianity possessed a special power in the formation of a language, which canon is a fetter to all scientific research. The lexicon should start with the question: In how far have we points of connection for single words and ideas in the use of the age? Whereas Cremer asks: In how far does the Christian use differ from the heathen? In doubtful cases one should

be content with the ordinary use, instead of seeking in every case to see therein something especially Christian or biblical.

For the material presented in this volume, Deissmann has worked over the collections of inscriptions of Pergamon and of the islands of the *Ægean* Sea, and the papyrus publications of the Egyptian documents at Berlin, and the papyri of the archduke Rainer. This grouping of sources is not arbitrary, since they come from Asia Minor and Egypt, which countries had more influence than others on Greek Christianity.

By going over this material our author finds much that is valuable. Results are gathered under three heads: I, "Orthography;" II, "Morphology and Etymology;" III, "Lexicography and Syntax." Under the first head, (1) "Change of Vowels" and (2) "Change of Consonants" are briefly treated; under the second the author discusses (1) "Declension," (2) "Proper Names," (3) "The Verb." The main part of the work, however, is devoted to the third head, which contains six sections, as follows: (1) "So-called Hebraisms," (2) "So-called Jewish-Greek," "biblical," *i. e.*, "New Testament," words and constructions; (3) "Common Greek," with so-called "biblical," *i. e.*, "New Testament," special meaning or construction; (4) "Technical Expressions," (5) "Frequently Recurring Phrases," and (6) "Rarer Words, Meanings, and Constructions."

Such words as *ἀναστρέφομαι*, "to conduct oneself," *ἐρωτάω*, in the sense of "beg" or "pray," *καθαρὸς ἀπό τυπος*, and *ὄνομα* for "person" are shown not to be Hebraisms, as is claimed by the lexicons, but to be found in the common language of the time.

Among the words which are by the lexicons considered as "Jewish-Greek," "biblical," that is to say, "New Testament," words and constructions, but which Deissmann thinks belonged to the language of the day are such as *ἀγάπη*, *ἀκατάγνωστος*, *ἐάν*, *εἴ* (*εἰ?*) *μήν*, *ἐλαιών*, *ἐνώπιον*, *ἐπιούσιος*, *ἱερατεύω*, *καθαρίζω*, *νεόφυτος*, *κυριακός*, *δύσπελή*, *προσευχή*, and others. Among those words which have been considered as having a special meaning or construction in the New Testament, which have, however, the same meaning or construction in the common Greek of the time, we find *ἀντίλημψις*, *ἀρεσκεία*, *ἐπιθυμητής*, *ἱλάσκομαι*, *λικμάω*, *λούω*, *πάροικος*.

The meaning of such technical phrases as *ἀθέτησις*, *ἀναπέμπω*, *ἀπέχω*, *βεβαίωσις*, *τὸ ἐπιβάλλον μέρος*, *ἐπίσκοπος*, *θεολόγος*, *πλῆθος*, *πράγμα* *ἔχω πρός τινα*, *πρεσβύτερος*, *νιοθεσία*, *χάραγμα* is lit up by comparison with their use in the other documents of the time.

Many of the phrases which are used in the New Testament are also found in the inscriptions and papyri, such as *ἐκ τῶν τεσσάρων ἀνέμων*, *ἀξίως τοῦ θεοῦ*, *ἐμμένω* (*ἐν*) *πᾶσι τοῖς γεγραμμένοις*, *καθὼς γέγραπται*, *δεξιὰν δίδωμι*, *μετὰ πάσης προθυμίας*, *τὸ αὐτὸ φρονεῖν*, etc.

Certain rare words, meanings, and constructions are found in the early documents with the same use as in the New Testament, such as *ἀδολος*, *ἀπόκριμα*, *βαστάζω* (John 6:12), *δοκίμιος*, *κακοπαθία*, *κατάκριμα*, *τόπος*, etc.

To all who, whether they agree with Deissmann's thesis or not, are interested in a better understanding of the New Testament and the Septuagint these two books, *Bibelstudien* and *Neue Bibelstudien*, will be a great help as well as an incentive to further study.

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SYNOPSE DER DREI ERSTEN EVANGELIEN. Bearbeitet von A. HUCK, Pfarrer in Postdorf. Zweite, durch einen Anhang vermehrte Auflage. Freiburg i. B.: J. C. B. Mohr, 1898. Pp. xvi + 101. M. 3.

DIE SYNOPTISCHEN PARALLELEN und ein alter Versuch ihrer Enträtselung mit neuer Begründung. Von LIC. THEOL. CARL VEIT, Pastor in Siegersdorf. Gütersloh: C. Bertelsmann, 1897. 2 vols. Pp. vii + 212; iv + 162; 8vo. M. 7.

SYNOPSE DER DREI ERSTEN KANONISCHEN EVANGELIEN, mit Parallelen aus dem Johannes-Evangelium. Bearbeitet von REINHOLD HEINEKE. Giessen: J. Ricker'sche Buchhandlung, 1898. Pp. xix + 196, large 8vo. M. 3.

THE second edition of Huck's *Synopse* differs from the first in the addition of four appendices; the first giving a list of the Old Testament quotations in the synoptic gospels; the second, a list of the Johannine parallels to the synoptists; the third, the text of the so-called *Doubletten*, that is, practically, parallels in the synoptists which do not appear in the body of the synopsis; the fourth, additions to and corrections of the variant readings given in the body of the book. These considerably enhance the value of what was already one of the best, if not the very best, of the arrangements of the text of the synoptists for the study of the "synoptic problem." The third appendix is particularly useful, at the same time that its presence is a confession of a defect in the book itself. The parallels given in this appendix ought all to appear in the pages of the book itself.